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1. raincape (*adik ami*, literally, pandanus rain)
2. path (*safoka*)
3. foreign money, i.e., Dutch Colonial coinage (*seng*)
4. piglet, young animal (*fila*)
5. woman's areca basket (*fulak*)
6. rice (*ayak*)
7. my navel (*nabik*)
8. woman's loincloth (*ka*)
9. his (her) soul, shadow, ghost (*hmoting*)
10. feces (*ati*)
11. moko (*tafa*)
12. crawl – like a child (*hamangda*, literally, cut and verbal suffix)
13. my head aches – also euphemism for madness (*nierhai narik*)
14. war or hunt arrow; type of bride-price (*hafuk*)
15. verandah, ben[illegible] (*lik*)
16. spate (*yo*)
17. my sibling of opposite sex (*nenra*)
18. fish (*afu*)
19. her vagina, copulate (*holy*)
20. joint, knot, mountain, island (*buku*)
21. dog (*kai*)
22. areca (*fu*)
23. ladder, necklace (*erairing*)
24. beget – the impersonal form (*talat*)
25. friend (*fola*)
26. corn (*fati*)
27. bow (*peti*)
28. (to) fly (*li*)
29. make noise – implying to quarrel (*hawai*)
30. seer or his familiar spirit (*tlaneng*)
31. rain (*awai*)
32. dance-place altar (*hameng*)
33. man's loincloth, type of bride-price (*pabeb*)
34. illness, bamboo water tube (*alai*)
35. I think (*nowin tuk*, literally measure within me)
36. shawl of native weave (*neng*)
37. spittle (*puyung*)
38. gale (*abana*)
39. dance – substantive and verb (*huk*)
40. soil (*enai*)
41. dream – substantive and verb (*piala*)
42. urine (*wai*)
43. dance place (*mamang*)
44. bamboo water conduit (*ye taliy*)
45. invoke (*aheng*)
46. fight with swords – impersonal form (*yet tet*)
47. sacrifice (*lik padok*, literally, platform smear)
48. (to) pay (*tang*)
49. sky (*adiy*)
50. my tongue (*nalifi*)
51. wild pig (*seyfo*)
52. evil spirit (*kari berka*)
53. pool (*yerua*)
54. gong (*fokang*)
55. red (*kika*)
56. live – in a place (*lak lal*, literally, walk, wander about)
57. my mother (*nia*)
58. large ravine or river (*lu foka*)
59. village burns (*molang sera*)
60. his blood; go to him (*beve*)
61. crayfish (*eti*)
62. kinsmen (*serang*)
63. house; kin groups (*fala*)
64. chicken, bird (*rua*)
65. father (*nama*)
66. village guardian spirit (*alenai*)
67. pigpen (*feba*, literally, pig fence)
68. my younger sibling (*nenaba*)
69. cooking pot (*dieng*)
70. rat (*rai*)
71. house post (*taba*)
72. field knife (*kaweni*)
73. fight with fists – impersonal (*taluk*)
74. snake (*mo ni*)
75. fire (*aranazing*)
76. my elder sibling (*nenama*)
77. cut garden – to clear weeds (*uti tek*)
78. sleeping mat (*adik tamaring*, literally, pandanus sweat)
79. my ear (*nawey*)
80. cloud (*tabo*)
81. grave, (to) bury (*nabuk*)
82. earthquake (*taiyoka*)
83. hawk – one type (*kila*)
84. betel (*meti*)
85. bean – one type (*takoi*)
86. sea, salt water (*tamana*)
87. his penis (*bato*)
88. side shield (*koli*)
89. firewood (*era*)
90. room (*fala bomi*, literally, house within it)

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91. empty (*taha*)
92. person dead by violence (*tafang*)
93. milk (*tik nawla*, literally, breast juice)
94. man's areca basket (*hamo*)
95. village boundary (*hewada*)
96. my stomach aches (*natak nawik*)
97. my grandparent (*mahata*)
98. wound; creditor (*nanna*)
99. pig (*fa*)
100. payoff, as at a feast (*beyang*, literally, distribute among them)

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In the blind diagnoses I put in parentheses references to the test findings from which a statement was drawn. The flow of characterization is inevitably disturbed by this procedure, but it is the only one by which such references can be made briefly. To infer a blind diagnosis from the findings in a perfectly conclusive way needs, not unlike the presentation of a psychoanalysis, a manuscript in itself (see my analysis of a single case in the *Zeitschrift für die gesamte Neurologie und Psychiatrie*, 1931). The scoring of the F, the Dd, and the original answers (O) was partly based on my experience with Europeans, partly on the ethnographer's statements. It is understood that this procedure is a mere expedient, but it proved practicable since the results which led to a ranking list of intelligence in the males were in keeping with the ethnographer's own list. The Roman numerals refer to the number of the card, and the letters, a, b, c, and d, to the position of the card at which an interpretation was produced, starting from the normal position (a) and turning a card clockwise in positions b, c, and d. Locations, which are always related to the normal position (a) of the card, are placed in parentheses. Questions or statements by the ethnographer are in brackets. Conf. means confabulation.

Rilpada the Second, 35 Years of Age

I. (1)	Is this a large cloud? (W).....WF(C)—	cloud	
(2)	a big cloud with a tree (middle figure) between the clouds.....DF—	tree	
(3)	ears (top of side figures).....DdF—	A	
(4)	arms (the headlike projections of the lower contour of side figures, a).....DdF+	Hd	
(5)	wings of a night bird (wings of side figures).....DdF+	Ad	
(6)	two men (each half of middle figure) are standing in a cloud.....DM+	H	
II. (1)	a house (whole black plus central point) with.....DF±	house	
(2)	the sun between (white spots) and.....SwbF—	sun	
(3)	flowers above the house (lateral red).....DCF—	plant	
(4)	the white is the sun and the red are its rays when it rises (long projections of medial red).....DdF±	sunrays	
(5)	the black is not like clouds but like the sea.....Dbl	sea	
III. (1)	these are evil spirits (the "waists" without legs) and these (the legs) are their children..DF+	spirits	Conf.
(2)	these are boats (legs).....DF+	boats	
IV. (1)	a monkey (W).....WF+	A	
(2)	evil spirits (the snakelike appendixes).....DF—	spirits	
V. (1)	evil spirits (the bat's ears).....DdF—	spirits	
(2)	evil spirits (the lower projections).....DdF—	spirits	

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X 157 sensitive and resentful (block color-shock). He fears for his dignity and dislikes being tested and sounded out. In contrast to Rilpada, Mangma is devoid of intuition and inspiration, but he has many ambitions and aspirations for which his abilities are no match. Despite his relative composure he lacks any real balance of mind, as does any dazzler.

X 157 Not all Alorese are as different from one another as Rilpada the Seer and Mangma the Genealogist, but variations exist among all of them against the background of common features which at first seem to dominate the picture of their Rorschachs. The complete range of variability is revealed by a table presenting the plus and minus deviations of the experimental factors from their average. The table on page 615 is limited to the most vital factors of Alorese psychology, i.e., the W, Dd, the F+% and A%, the color total (CΣ), and the bl-wh total (bl-whΣ). It neglects factors of minor consequence, such as the DW, S, Do, F(C), and disregards the quality of the whole answers, the original answers, and the sequence which should be included in a comprehensive comparison. The average of the factors is stated at the top of each column.

X 157 Even among such a small sample as these seventeen male Alorese, there is the test of the tumukun, which exhibits not only the average number of responses but also coincides with the average of the W, F, and C. It comes very close to the average of the D, CF, the F+%, and the A%, but differs considerably as to the bl-wh reactions, the number of Dd, and the two Do.

The Tumukun

NUMBER OF RESPONSES: 29

W	5 (3−)	M	0
D	21	F	20 (11−)
Dd	1 (−)	F(C)	3
Do	2	FC	0
	—	CF	4
	29	C	2
			—
			29

F+	47.5%
A	41.4%
apperceptive sequence	W-D-Do in order

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A Note on the Pronunciation of Personal and Place Names

SOUNDS

Vowels. A – in accented syllables as in English *father*; in unaccented syllables as in German *bat*. E – before *i* as in English *get*; elsewhere slightly lower and more open than German *geben*. I – as in English *see*; longer in stressed than in unstressed syllables. O – as in German, long in stressed syllables, short in unstressed. U – as in English *rule*, except in combination UNG, where it is short.

Diphthongs. AU and AI as in German *Baum* and *Main*. AA and EE are separate sounds.

Consonants. These are pronounced as in English.

STRESS

It should be borne in mind that the stress is always very slight. It varies according to the number of syllables. The language is poor in monosyllables, and there are none among personal and place names.

Two-Syllable Words. The stress is on the first syllable, except in words ending in -AU or -LE.

Three-Syllable Words. The stress is practically undetectable with the following exceptions: in words ending in -KAI, -LE, -LO, -MAI, -MAU, -TAI, and -TAU these syllables are slightly stressed; words ending in -FANI, -LANI, -LETI, -SENI, and -WATI are slightly stressed on the first syllable of the suffix; -MANI, and -PABA throw the accent onto the preceding syllable.

Four-Syllable Words. The stress falls on the penultimate except in words ending in -LE, -LO, -MA, -MAI, and -MAU, when these syllables are slightly stressed, and in words ending in -PABA, which always throws the accent onto the preceding syllable.

Five-Syllable Words. The stress is always on the penultimate, unless the word ends in -MALE, when the stress falls on the preceding syllable.

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* NOTE. The references in italics are to the autobiographies.